KING. I know thee not, old man: Fall to thy
prayers;
How ill white hairs become a fool, and jester !
I have long dream'd of such a kind of man.
So surfeit-sweird, so old, and so profane [8];
Bat, being awake, I do despise my dream.
Make less thy body, hence [9], and more thy grace:
Leave gormandizing; know, the grave doth gape
For thee thrice wider than for other men:—
Reply not to me with a fool-born jest:
Presume not that I am the thing I was:
For heaven doth know, so shall the world perceive,

in our author's plays and poems, that he had diligently read the earlier pieces of Daniel. When he wrote the speech before its he perhaps remembered these lines in Daniel's Complaint of Rosamond, 1594:

" Doost thou not see, how that *thy king, thy love*
** Lightens forth glory on thy dark estate? " MALONE

8 — profane.] In our author it often signifies *love of talk*, without the particular idea now given it. So, in Othello: ** Is he not *profane* and very liberal counsellor?" JOHNSON"

9 —hence.] i. e. henceforward, from this time, in the future. STEEVENS

* * — know, the grave doth gape
For thee thrice wider than for other men :—
Reply not to me with a fool-born jest:]
Nature is highly touched in this passage. The King having shaken off his vanities, schools his old companion for his follies with great severity. he assumes the air of a preacher, bids him fall to his prayers, seek grace, and leave gormandizing. But that word unluckily presenting him with a pleasant idea, he cannot forbear pursuing it ** Know, the grave doth gape for thee thrice wider," &c. and is just falling back into Hal, by an humorous allusion to Falstaff's bulk: but he perceives it immediately, and fearing Sir John should take the advantage of it, checks both himself and the knight with —
[te] Reply not to me with a fool-born jest;
"

And so resumes the thread of his discourse and goes moralizing on to the end of the chapter*. Thus the poet copies nature with great skill, and shows us how apt men are to fall back into their old customs, when the change is not made by degrees and brought into a habit, but determined of at once on the motives of honour, interest, or reason. WARBURTON.